A

SHORT REVIEW

OF THE

RESEARCH PUBLICATIONS

(KASHMIR STATE).

M. S. KAULA

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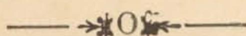
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PUBLISHED WORKS.

1. Sivasûtra Vimarsinî.—It is the oldest book now extant on the Idealistic Monism or "ADVAITA SAIVAGAMA" of Kashmir. It consists of 77 Sûtras or aphorisms divided into three sections. As the realisation of the unity between the Jîva and Paramasiva forms the subject-matter of the book, the three sections or Unmeshas are designated as Sàmbhavopàya, Sàktopàya and Anavopàya. The contents of the

first section are:— Definition of the Atman; explanation and definition of the twofold Anava-mala as bondage; explanation and definition of the two impurities, Màyîya and Kàrma, as bondage; reasons adduced for considering the impurities as bondages; the statement of the Sàmbhava form of inspiration as a means to the destruction of the bondage in the threefold Mala; a rational demonstration of the entire absence of Bheda or duality even on the termination of meditation owing to long practice; identity between the state of meditation and that subsequent to it; the wakeful state; the sleeping state; the state of sound sleep; Màyà as identical with the state of sound sleep; triplication in the wakeful and other states from the standpoint either of laymen or of the Yogîs or adepts; assumption by the adept or Yogî, who has actually realised his own and therefore true self, of the title of Vîresa in token of his being an unaffected experiencer in the above three states; all others not so qualified come under the category of Pasu; stages of the Maha-yogî as an expression of his attainment to the lofty height; desire of an Arûdha, or the one who has attained the highest stage in the spiritual advancement, is at one with Supreme Sakti; appearance of the universe, as his own manifestation, to the Yogî on the acquisition of absolute freedom; realising all objects of knowledge as essentially identical with the supreme consciousness on the complete cognisance of Paramasiva; Yogî as Pati or the lord with reference to another means; Yogî's spiritual knowledge; felicity of Samàdhi or divine meditation; such a felicity

serving as a means to the happiness of the world; description of the Vibhûti Yoga or the meditation wherewith the superhuman glories are brought into being; description of powers attendant upon Samàdhi or meditation; the power of the Supreme Lord; efficacy of the mantras.

IInd Section or Saktopaya:—

Definition of the essence of mantras; the requisite of success in practising a mantra; definition of the efficacy of mantras; definition and delusiveness of the Asuddhavidyà or impure knowledge; the efficacy of mantra and mudrà in connection with Khecharî mudrà; means to the attainment of power; fruit of propitiating a spiritual teacher; Yogî's sacrificial offering; Yogî's food; full vision of the objectivity based on duality; impossibility of escaping the full vision of objectivity based on duality for one who has not acquired pure knowledge.

IIIrd Section or Anavopaya:—

Definition of Anu or the average individual self; definition of the bondage of Anu; definition of Màyà or delusion; Anavopàya as a means to the eradication of Màyà; the auxiliaries of the Anavopàya: instrumentality in the acquisition of the power to enjoy Tattvas; acquisition of the knowledge, inborn as it were, by the intelligent; universe appearing as a ray of the far-beaming light of Yogî who is already on the pure path; the self as a dancer, the inner body

as a stage; senses as audience; means to the actual grasping of Reality; result of realising Reality; knowledge of Reality equally possible in the case of other beings; needfulness of meditation on Reality even after its realisation, subserviency of the Sàkta stage to the Sàmbhava; ability, to create all wordly things, of one who has attained the state of Svatantra or the self-dependent; the dawning of the idea of self-dependency accompanied by the stoppage of rebirth; possibility of astraying through inadvertence even for the one who has thoroughly realised the True Self; necessity of being on the alert not to lose sight of this; means to the absorption into the fourth state of the three preceding states; Yogî's mind changeless even on the expiration of meditation; susceptibility to Vyutthàna of the man not always accustomed to meditation; revival of the fourth state practicable by the habitual saturation of the third stage; similarity in form with Siva; religious observance of the Yogî; Yogî's Japa or muttering of incantations; his charity; such a Yogî a Daisika, i. e., a universally acknowledged Saiva Teacher; universe as an unfoldment of his powers; maintenance and destruction also similarly viewed; non-deviation from the reality; consideration of pleasure and pain as alien; concomitant of immunity from pleasure-pain; mental darkness leading to limitation; the limited self gets endued with the power of producing things at option on the unveiling of his real nature; accounting for such a power; keeping alive the fourth state as a stimulus to the awakening of the True Self;

enlivening the fourth state needful even when the Atmà is drawn outwards; cycle of birth and death inevitable in absence of the realisation of the fourth state; through the perfect understanding of the real nature outgoing desire ceases and the true happiness is experienced as centred in the self only; oneness with Siva attainable on the complete forgetfulness of the idea of limited self and the reasons why the body does not dissolve; though possessed of the human body such a Yogî is beyond the world; priceless reward of this highest Yogî.

Kshemaràja, the commentator on the Sivasûtras, while discussing their origin, says in his commentary that they were revealed to sage Vasugupta by Paramasiva in a dream when the former was ardently eager to continue the thread of secret doctrines, the mind of the majority being imbibed with the dualistic philosophy. The purpose which the commentator has set forth is the refutation of the arguments advanced by the dualists, i. e., by the supporters of the non-identity between the Jîva and Paramasiva.

2. Kasmir Saivaism.—A brief introduction to the history, literature and doctrines of the Advaita Saiva Philosophy of Kasmir, specifically called the Trika system.

3. Pratyabhijñà Hridaya.—It is a synopsis in the Sûtra form by Kshemaràja, the worthy and famous disciple of Sri Abhinavagupta, of the principal teachings of the Saiva School as discussed in the Isvara-pra-

tyabhijñà by Utpaladeva. An impartial study of the book side by side with the Isvara-pratyabhijñà will convince the reader that it justly deserves the title "Pratyabhijñà Hridaya". It is commented on by the author himself and designed to suit the average understanding of the masses.

Liberal translation of the Sûtras:—

1. Consciousness when divested of all restrictions is itself a means to the attainment of all powers. (Paramasiva) draws (the picture of) the universe on His own back-ground of His own accord and free will. The universe (is) multiform on account of the maniness constituted by the perceiver and the perceived which are quite compatible with each other. The universe as limited is mirrored in the perceiver—limited consciousness. The mind (Chitta) is no other than the consciousness as a little degraded from her own position and as limiting the perceived. The limited experiencer (मायाप्रमाता) is in essence identifiable with the mind. He, the same Paramasiva, appears as one, as twofold, as threefold, as fourfold, as sevenfold and as fivefold. Different dogmas of all the different Schools of philosophy are His stages. When the powers of Paramasiva get contracted He is wrapped up with impurities and passes through various births. Even in such a state He is capable of doing the five acts. They (are manifest from) the bringing into being of a thing, attachment therewith, thinking thereover, the storing of impressions and complete absorption thereof. One lacking in

this knowledge undergoes various births under the delusion of one's own powers. By virtue of this knowledge the mind, being drawn inwards, becomes one with Chiti or supreme consciousness on attaining to the Chetana stage. The fire of consciousness, though screened on the stage of degradation, partly burns up the fuel of the knowable. On the acquisition of power the Jîva assimilates to himself the whole universe. Indelibility of the impression of oneness with supreme consciousness of Paramasiva is liberation in life on the attainment of supreme bliss although body and others are perceived as such. From the evolution of the middle (i. e., supreme consciousness) supreme bliss accrues. Means hereto are stoppage of ideas, limitation and expansion of the power, cessation of breath, deep meditation on the first and the last stages etc. etc. Unending Samàdhi is attained by frequent meditation on the unity with Paramasiva even in the Vyutthàna state wherein the impression of Samàdhi is lingering on. Then and not before is the attainment possible of the lordship over one's own Samvid Devî whose function is to create and dissolve the universe on the inspiration of the supreme egoity forming the very vitality of all the mantras and the essence of light and bliss.

For acquiring the knowledge of the Saiva literature in a nutshell its study is recommended to all earnest readers. It serves the same purpose in this field as the Vedàntasàra does in that of the Vedànta philosophy.

4. Hindu Realism.—It is an excellent introduction to the metaphysics of Nyáya-Vaiséshika system of philosophy. It has removed most of the misunderstandings regarding the connotation of several technical terms in the system.

5. Spandakàrikàs with the Vivriti of Râmakanthácharya.—These Kárikás, as published now and as known hithertofore in manuscripts, are attributed by Kshemaràja to the sage Vasugupta. The teachings embodied in them are primarily based on the Sivasûtras and were first taught to Bhatta Sri Kallata and other contemporaries. But Bhàskara, son of Divâkara, author of Sivasûtra Vàrttika who expressly states therein that he has interpreted Sivasûtras in the light of his hereditary knowledge, regards Bhatta Sri Kallata as the author of the Spandasûtras (most probably Kàrikàs) giving an explicit and at the same time adequate explanation of the first three chapters of the Sivasûtras. He further remarks that the last chapter of the Sivasûtras was separately commented upon by Sri Kallata and the commentary bore the name of "Tattvàrtha-chintàmani". From the list of the spiritual teachers intervening between Vasugupta and Sri Kallata Bhatta, Bhâskara's teacher, it can be safely concluded that Bhàskara is older than Abhinavagupta and Kshemarâja. Therefore his view about the authorship of the work is more acceptable than that of Kshemaràja. The former has got supporters in sticking to this view such as Ràmakantha and Utpala Bhatta. Ràmakantha at the beginning of his

Vivriti on the Spandakàrikàs observes as follows. The fundamental principles of the Spanda System of philosophy were first taught through the medium of Sivasûtras by some person presumably by Vasugupta and then explained by others, viz., Bhatta Sri Kallata and other contemporaries. Utpala Bhatta, author of Spanda Pradîpiká, should not be confounded with the author of the Pratyabhijñá, whom the former quotes in the body of his own work "Spanda Paradïpikà". While advocating the view of Bhàskara, he says that Bhatta Kallata epitomised the teachings, as imparted by Vasugupta, in Spandakárikàs so that they might be more easily understood by his pupils. Thus all the three older writers on the Saiva Philosophy stick to the same belief that these fifty Kárikás are a summary explanation of the Sivasûtras by Bhatta Sri Kallata.

It may not be out of place to add here that the similarity between the divisions of the Sivasûtras in Vàrttika, as they were known some centuries prior to Abhinavagupta and his disciple, and the titles of the chapters of the Spanda-kàrikàs help us a great way in conjecturing that the Sivasûtras, as extant now, are known to us not in their entirety. Besides this, there are several other Sivasûtras quoted in Spanda-sandoha. Some among many are given below:—

१ "ब्रह्मपदे कमलशरीरस्तदुत्थप्राणिरूपेण सर्वत्र सर्वदा विचरति"
ईश्व० प्र० वि० वि० ॥

२ "सकृद्विभातोऽयमात्मा पूर्णोऽस्य न क्वाप्यप्रकाशसम्भवः ।

३ चिद्घनमात्मपूर्णं विश्वम्" ।

स्पन्दसन्दोह ।

It is surprising to note that Kshemarája, while referring to the Tattvártha-chintámani, is utterly silent on this point, viz., the existence of the last portion of the Sivasûtras as separately dealt with in the aforesaid book (Tattvàrtha--chintàmani).

The four sections into which the book in question is divided respectively deal with (1) the justification of the transcendentalism; (2) transcendental qualities of God; (3) the logicalness of the identity between God and the powers whose manifestation is the universe; and (4) the actual experiencing of the Abheda or non-separation.

6. Sivasûtra Vàrttika by Bhatta Bhàskaràchàrya consisting of 300 verses in Anushtub metre, is divided into three chapters called Prakàsas. It is a metrical explanation of the Sivasûtras and is much older than the Vimarsinî. Bhatta Bhàskara is the 5th teacher of the Sivasûtras (after Sri Kallata) to whom the Sivasûtras with their secret import were taught by Vasugupta. It may not be far from truth to conclude hence that Bhatta Bhàskara might have lived about a century later than Kallata, viz., either towards the end of the 9th century or towards the beginning of the 10th. The 1st. chapter discusses the nature of the light of the Supreme Being in general; the 2nd Sahajavidyodaya, i. e., spontaneous flow of intuition; and the 3rd Vibhutispanda, i. e.,

the expansion of powers. Besides many variations in the readings of the Sûtras, this difference is quite clear to note between the Sivasûtra Vàrttika and the Sivasûtra Vimarsinî. The former gives the following Sûtra in addition to those given in the latter:—

" विसर्गस्वाभाव्याद्बहिःस्थितेस्तत्स्थितिः। "

6. (b) Sivasûtra Vritti.—It is a brief elucidation of the Sivasûtras. It does not enter into the philosophical allusions with which the Vimarsiní is bristling. Nothing can be said definitely about its authorship. By the close similarity in wording and the ideas expressed we can guess both ways, i. e., either this is an abridgment of the Vimarsinì or the latter is an improvement upon the former. To ascertain the age of the book it will suffice to say that as the author is one with Kshemarája in naming the divisions of the book and not either with Varttikakára or with the author of Vivriti on the Spandakárikás, it is posterior to the Varttika and the Spanda Vivriti.

7. Spandakárikás by Bhatta Sri Kallata with the author's own Vritti arranged into three Nihshyandas.—It is a terse commentary on the Kárikás by Bhatta Sri Kallata according to the colophon which runs as under:-

"परिपूर्णेयं स्पन्दवृत्तिः कृतिस्तत्रभवन्महामाहेश्वराचार्यवर्य-
भट्टश्रीकल्लटपादानाम् ॥ "

At the end of the Kárikâs it is found

mentioned "Bhatta Sri Kallata is the first expounder of the Spanda Sâstra etc." By the comparison of the text of this book with that of the Kàrikàs with Râmakantha's Vivriti it seems to be an interpolation.

8. Paramàrthasàra with the commentary of Yogaràja who at the end of his commentary declares himself to have been a disciple of Kshemaràja. It is written by Abhinavagupta on the model of Paramàrthasàra otherwise known as Adhàra Kàrikás by Seshanàga. The latter book seems to have been much in vogue not only in the time of Abhinavagupta himself but also in that of Utpala, son of Trivikrama Bhatta. Utpala's reference to Paramàrthasàra under the same name and not under that of the Adhàra Kàrikàs, as Abhinavagupta does, should not be taken to mean that Abhinavagupta did not know the book by the name of Paramârthasâra. From this flimsy evidence to consider the priority of Utpala to Abhinavagupta is what a considerate fellow will never dream of doing.

Similarity is so close between the two books that one is apt to think that, as regards language and ideas, the Paramârthasâra of Abhinavagupta is the Adhâra Kârikâs in the Saivaistic colouring. It does occupy as important a position in the Saiva Philosophy as the Vedântasâra does in the Vedânta. Herein the author has very beautifully, very fittingly and very lucidly described the 36 Tattvas or the Principles of the Saiva Philosophy from Siva to the grossest element earth.

Musicalness and the sweet flow of Aryâs and the happy illustrations, culled from here and there to suit what he had to teach, will entitle him to rank high among the philosophic writers of the East. Students of Philosophy, if ever liking to study Philosophy of Kashmir, are advised to begin with this to avoid a lot of trouble arising from the ignorance of the technicalities and details.

9. Lalla Vâk or Lallesvarí Väkyâni.—Side by side with the works of Saivism in Sanskrit, a different class of literature, different in form but similar in substance to the Saiva literature, seems to have sprung up in the medieval ages, i. e., from the 12th century onwards down to the present time. This period, no doubt, marks the decline of the genuine Sanskrit scholarship as regards the Saiva branch of Sanskrit Philosophical Literature. A few relics of this class are now extant and some of them have been edited and brought to light by this Department. Nobody yet seems to have studied these relics from the Philological point of view although they are, as it were, a treasure-house of valuable information regarding the science of languages in general. The language of these is beyond any doubt an older form of the Kashmirî dialect. Textual matter of Mahânayaprakâsa, Chhummâsampradâya, Lallavâk, if transliterated rightly, will pronounce, with a few variations here and there, like the Kashmirî of to-day. A short history of the origin and development of the Kashmirî dialect on

philological basis will shortly be presented to the public.

Lallavâk or Lallesvarî Vâkyâni is one among these Kashmirî philosophical books. It is throughout a philosophical poem meant to popularise the fundamental teachings of Saiva philosophy. It has won the admiration of the Kashmirian thinkers of the past and is even now being reproduced from memory by most of the Kashmirî Pandits. In every day talk some of the verses of the poem are made use of even by the learned. Though something like a short sketch of the life of Lalla requires to be attempted yet for want of any authentic and consistent account of her life and doings I am forced to write a few points only in connection with her as follows :-

In the village of "Simpura", about six miles from Srinagar, Lallesvarî, as tradition will have it, was born. She was married in a Brahmin family of "Pâmpur" otherwise known as "Padmapura". Even from her girlhood she appeared to move, walk and have her being in the spiritual realm. She, being more of a recluse, suffered much at the hands of her wicked mother-in-law. Many miracles are said to have been wrought by her, one among them being the appearance, at her sweet bidding, of a particular pool referred to even now as "Lalla-trâg" or the pool of Lalla.

Siddha Srikantha or "Siddhamol" (Father Siddha) was her spiritual teacher. According to Hassan, who wrote a History

of Kashmir in Persian as many years ago as forty, she flourished in the beginning of the 14th century and when put to several tortures by her mother-in-law and being unable to face them any longer, she broke asunder the trammels of the so-called wordly morality and became a recluse wandering and doing what she liked. Some say the idea of duality was forgotten by her to such an extent that she walked about in Eve's dress. If the lengthy description of her superhuman miracles were the aim of the present writer it would have covered a volume.

Bhâskara Râjânaka, son of Avatâra-kantha and grandson of Vaidùryakantha who, to commemorate his own name, got constructed a landing place called "Vadya Yâryun" near the Mahârâj'âs palace, was the first man who undertook a liberal trans-lation in Sanskrit of her sayings. So subtle is the meaning of these that even such an eminent translator as he has committed several blunders. Bhâskara Râjânaka, so far as I have been able to see his writings, is the author of the Isvara-pratyabhijñâ-sutra-Vimarsinì-Tìkâ, and a commentary of Mokshopâya or Vâsishtha extending over a lac of Slokas.

10. Vijñâna Bhairava.—It is a treatise discussing 112 forms of meditation. It is written in the form of interlocution in which the speakers are Bhairava and Bhairavî and so it is of divine authorship.

Sivopâdhyâya, the commentator practically

of the whole book, has given the commentary of Kshemaraja as far as the 23rd Sloka. He says that he could not catch hold of any copy, either on birch bark or on paper, of the commentary beyond the 23rd Sloka. He supplemented it with his own. He lived in the reign of Sukhajivana who ruled in Kashmir, from 1811 to 1819 [anno Vikrami], for eight years, four months and eight days. He (i. e., Sivopadhyaya) received spiritual instructions from Sundarakantha.

The second commentary, with which the former is coupled, runs by the name of Vijnana-kaumudi. Looking to the nature of the latter, when compared with the former, it dwindles into insignificance. It is undoubtedly the work of a third-rate writer. The last verse of the commentary, which gives the date of its composition as 4774 Kali era or 1663 A. D., is spurious. The manuscript in my possession leads me to say so.

11. Stava-chintamani.— It is a devotional poem consisting of 115 Muktakas or independent verses singing the glory of Siva. It is written by Bhatta Narayana. Nothing is known definitely about the writer beyond this that Kshemaraja, in the commentary on the same, says that some historians are of opinion that Bhatta Narayana's grandfather, father, mother and elder brother were respectively called Paramesvara, Aparajita, Daya, and Sankara. Not an iota is said by the author himself about his own pedigree. But by the quotations taken from him by Abhinavagupta and other writers of his age

and by the manner in which they refer to him, it becomes quite evident that he lived long before they flourished. He is prior even to Utpaladeva, as a striking coincidence, between the ideas of the two writers, is perceptible in places more than one.

It had a commentary by Sri Rama in the time of Kshemaraja. The latter at the close of his commentary expressly states that he composed a new and different commentary at Bijbihara (Vijayesvara-kshetra) at the request of Suraditya born of Gunaditya. It took him as many days as three or four. What was wanting in Sri Rama's commentary was amply supplied by Kshemaraja. The book is simple in style and exclusively in praise of Siva. All the followers of Saiva cult should benefit themselves by its pious and patient study.

12. Maharthamanjari.— It is a work closely bearing on the monistic aspect of Saiva Philosophy. It comprises 70 stanzas or Gathas which on account of brevity are also called sutras. The language employed is a particular form of the Prakrit not akin to Kashmiri. The dissimilarity between the Kashmiri dialect and that used herein goes a great way to prove that Mahesvarananda, the author and commentator of the work, must have lived and been born not in Kashmir but in some other part of India.

Mahesvarananda, as far as the opening verse of the commentary and the concluding stanza of the text are concerned, is

the devout worshipper of Sumukhi Devi. He seems to have had a great predilection for the Kulachara. Although the verse beginning with "Siva-Sakti-ubhayonmesha", quoted on page 91, as taken from Mahanayaprakasa, is not traceable in the Mahanayaprakasa now known, yet it cannot be far from truth to assert that the Maharthamanjari is modelled on its predecessor Mahanayaprakasa. So far as the text is concerned Mahesvarananda is on all hands admitted to be the author thereof. Mahesvarananda's Guru and great Guru are Mahaprakasa and Sivananda. The name of his Guru is used in many a stanza and he does offer his salutation indirectly to Mahaprakasa. The authorship of the commentary called Parimala is to be ascribed to Mahesvarananda himself, as the commentator in the 2nd verse prays, while invoking the aid of Sumukhi Devi, in the following words:—

"May Sumukhi Devi be propitiated with the seventy stanzas (Gathas) written in her favourite language etc, etc. !"

· From the table of contents given in Sanskrit at the beginning of the book every attentive reader will find that one stanza is missing after the 47th with which it is connected in sense.

The secret doctrine which is taught herein is said at the end to have been propounded to Arjuna by Madhava on the eve of the Great War (महाभारत).

Maharthamanjari is an attempt in a nutshell to put the Saiva interpretation upon the Tantrik tenets and thereby to prove the affinity between the Tantras and the Saivagamas.

It will not be far from relevancy here to say something about the date of the composition. Taking it for granted that the author and the commentator are one and the same personage, the best way to ascertain the date is to critically examine the quotations given in the body of the book. The profuse use, that has not infrequently been made of the extracts from the works of Abhinavagupta and Kshemaraja, makes it unquestionably true to say that he must have lived not prior to Kshemaraja.

13. Kamakalavilasa of Punyananda Natha.— This book although consisting only of 55 Aryas is a very beautiful and pleasing reading. Its study is relished on account of the sweet flow of metre, simplicity and gracefulness of diction and rich illustrations. Kamakalavilasa, as the name itself implies, is descriptive of what Sri-Chakra symbolically represents. It also reviews the emanation and development of the physical universe from the first principle Parama Siva. Kamakalavidya, or the secret and sacred exposition of Panchadasakshari, was at first made in the Krta age by the first teacher Siva to his Divine Spouse Kamesvari while He was occupying Sri-pitha. Kamesvari taught it to the three teachers of the three subsequent ages, such as Mitresa and others, while these in their turn imparted the

knowledge to their own human disciples. This threefold transmission of the secret heritage by one teacher to another is technically called Divyaugha, Siddhaugha and Manavaugha.

Punyananda has, fortunately for the world, given up modesty in ascribing the authorship of the book to himself in as plain a language as possible

It cannot be said definitely who the author of the commentary is inasmuch as all the concluding Aryas of the published text, under review, have got no commentary on them, although Dr. Aufrecht in his own Catalogue assigns the authorship of the commentary to Natananda Natha.

14. Shat-trimsat Tattvasandoha.— It forms a brief yet interesting description of the 36 categories which in the Saiva literature are commonly known by the name of Tattva. This book, published as it is, does not in the least afford any proof either directly or indirectly regarding the authorship. But the consultation of the Yogini-hrdaya and the commentary thereon, will inevitably lead to the conclusion that the author of the Shat-trimsat Tattvasandoha is Amrtânanda Natha disciple of Punyananda Natha whose connection with the Kamakalavilasa, as the author, is well established. A short commentary on the text is ascribed, without any rhyme or reason, to Rajanaka Ananda. The writer is told that it is the work of the Departmental Pandits and has

been fathered upon Rajanaka Ananda to deceive the public.

15. Bhavopahara.— The name of the book connotes the presentation of mental offerings. Herein the aim of the author has been to paint vividly and beautifully the requisites of a worship in the spiritual domain. As such, it goes a great deal towards the elucidation of what the requisites of the physical worship stand for in its spiritual counterpart. Chakrapani, the author of the book, is altogether silent about himself, whereas Ramyadeva, his commentator, clearly expresses that the words चक्रे and चक्रनाथ used in the 47th verse are suggestive of the author's name. Ramyadeva, so far as the verse at the end of the commentary is concerned, is the commentator and seems to have been a disciple of Yogananda. There is a booklet in possession of this Department, from the pen of this Ramyadeva called Advayadvadasika which, in course of time, will find its place in the Kashmir Series. Ramyadeva referred to by Mankha in his Srikantha Charita is said to have enjoyed a unique reputation as a Vedic Scholar and great exponent of Vedanta Philosophy. Ishta-siddhi, a work on Vedanta Philosophy, is said to have been commented on by him. If we go by Mankha's reference to him, it can very easily be said that he was a contemporary of the former and lived in the 12th century A. D.

16. Bodha Pancha-dasika consists of fifteen stanzas written by Abhinavagupta

with the intention of inculcating upon his students of less refined intellect how bondage and escape therefrom are nominal and how the universe emanates from and is identifiable with Paramesa as forming the essential nature of thinghood.

17. Anuttara-prakasa Panchasika:- Being treated as one included in the Rudrayamala Tantra, Anuttara prakasa Panchasika has to be considered as of divine authorship. The Yoginihrdaya refers to this book under the designation of Para Panchasika. In the above connection it belongs to the same family as the Paratrimsika.

Illumination or elucidation of the nature of the Being, than whom there is none higher, is the main theme of this booklet. Explanation of the mystic origin and the symbolization of the Sarada alphabet, although dwelt upon here and there, is subservient to the main theme. Representation of the 36 categories, ranging from Siva to the grossest element earth, by means of several letters or groups of letters characterises it from other works. A key to the solution of the riddle of existence is given in the last verse but one which, running as it does, means that he, who, through his unwearied exertion, absorbs into the I-ness its opposite This-ness, i. e., brings about a veritable unification between the subject and the object, does, so to say, enjoy his own real nature (स्वभाव).

18. Para-pravesika. – This is a primer of Saiva Philosophy. Its intelligent study is

calculated to make the reader capable of entering into the rich province of the Saiva Philosophy. Unlike all other works on the Saiva Philosophy, the Para-pravesika is in prose. All the 36 categories, with which every student of Saiva Philosophy comes in contact so frequently, are enumerated, defined and in some places illustrated too.

19. Spandasandoha by Kshemaraja.—It is an exhaustive commentary on the first stanza or sutra of the Spandakárikas by Vasugupta, which reads as follows:—

यस्योन्मेषनिमेषाभ्यां जगतः प्रलयोदयौ ।

तं शक्तिचक्रविभवप्रभवं शंकरं नुमः ॥

In this elaborate commentary Kshemaraja has, very successfully and in a masterly way, traced the connection of the succeeding Kárikas with the 1st. Here and there he has introduced the interpretations given to the Karikas of Vasugupta by the generation of writers prior to his. He has given his reasons for the rejection of these and for the acceptance of his own. We find two sutras quoted in it from the Sivasutras which are not at present found in any existing manuscript of them. This commentary, as Kshemaraja says himself, is materially based upon what he heard from his Guru Abhinavagupta in the way of explanation.

20. Tantrasara.—The composition of the Tantrasara of Abhinavagupta seems to have taken place in the closing year of his

life. It forms an epitome of the famous Tantraloka which occupied his time and attention in ripe old age. The purpose, which this epitome serves, is given rightly well in the following verse by the author himself:—

विततस्तन्त्रालोको विगाहितुं नैव शक्यते सर्वैः ।

ऋजुवचनाविरचितमिदं तु तन्त्रसारं ततः श्रृणुत ॥

"Such an extensive book as the Tantraloka cannot be studied by all. Hence, the attention of the educated public is invited to this Tantrasara which is written in as simple a language as possible".

For the teachings that Abhinavagupta tried to impart to the posterity through the medium of his Tantrasara, he expresses his indebtedness to his Guru Sri Sambhu Natha whose teacher is known to us under the name of Sumati Natha.

What he set himself to achieve herein is beautifully described in the verse which when translated reads as follows:—

"Ignorance or the lack of the right knowledge is indubitably said to be the cause of bondage. In the Saiva Philosophy the same is technically called by the term Mala or impurity. All that impurity gets uprooted rightly when the complete knowledge dawns forth. Full blossoming of the consciousness, which comes into being only when the impurity disappears *en bloc*, is called Moksha. Hence through this Sastra I am expounding the entire essence of the knowable".

The book as known to us at present, either through the manuscripts or the published text, is divided into 22 Ahnikas or diurnal portions. Finis of each such portion is indicated by a Sanskrit stanza and a verse or verses in the Prakrit which appears to be an opproach to Kashmiri, although it cannot be said with accuracy if the Prakrit employed here is the same as that from which the present Kashmiri is descended. The stanzas at the end of each chapter give a gist of the subject discussed in a particular chapter. The author's parentage is known in this book only as far as his father and mother. They are respectively called Narasimhagupta or Chukkhala and Vimalâ.

The book, among other things, discusses the ways and means of initiating a disciple termed Samayi and Putraka. The former unlike the latter has to observe strictly all the injunctions laid down in the book.

To be brief, this epitome embodies the instructions regarding the performance of various ceremonies prenatal and post-natal from the Tantrik point of view.

Lakulisa, the founder of the Pasupata School of the Saivas, is also quoted in this.

. The Tantrasara presents in a laconic way a complete account of the principal beliefs and the rituals of the षडर्धक्रमसंप्रदाय of the school of Saivas.

21. Para-trimsika, an Agama Sastra

commented upon in an elaborate way by Abhinavagupta. "Para-trisika" is its proper and justifiable designation according to the meaning assigned to it by the commentator Abhinavagupta. The designation is to be treated as consisting of two words "Para" and "Trisika". "Para" meaning the transcendental and "Trisika" the mistress ruling over the three faculties respectively called Iccha, Jnana and Kriya Saktis. So the title denotes transcendental Siva as covering all the three faculties in his female aspect. As the book is mainly dealing with Para-Sakti as symbolised by the Hrdaya bija, the glorification whereof forms the main theme of the book, the title "Para trisika' is more accurate than either 'Para trimsika or "Para--trimsaka". This is also called Anuttara Sutra.

The aim of the book is to teach how the Hrdaya-bija stands for the whole universe. The twofold arrangement of the Sanskrit alphabet, technically known Siddha-krama and Malinikrama, finds its existence potentially in this Hrdaya-bija or heart-radical. The use of the latter is said to be capable of rendering all the Mantras efficacious. The opening portion of the text, which discusses the origin of the cosmos from the alphabet as also of the alphabet itself, serves, in my humble opinion, as a prelude to the glorification of the Hrdaya-bija.

Many instructions are given in connection with the preliminaries of the sacred incantation. The miracles that are said to be wrought through the efficacy of this, are

too many to be detailed here Absolute emancipation from the bondage of birth and death is held to attend the right knowledge of this "Para-bija".

The commentary is written, as Abhinava himself says, at the request of his three affectionate pupils, his brother Manorathagupta, Ramadeva and Karna whose geneology, as given by Abhinavagupta, is tabulated as follows:—

Varaha—A Minister to Yasaskara
(A. D. 939)
|
Sauri married to Vatsalika.
|
Karna.

Abhinavagupta disdainfully alludes to several commentators whose commentaries, he says, fall far short of the average. It is the commentary on the Para-trisika by Somananda which Abhinavagupta has enlarged upon and elucidated here and there. The explanation of the whole text has, all along, the Trika basis and Trika colouring. There is one solitary instance where Abhinavagupta knowingly deviates from Somananda. The former differs from the latter in interpreting the word अथ in the 5th verse. Somananda breaks it into two अ and थ . By अ he means Siva and by थ Sakti, and quotes an Agama to support his interpretation. Abhinavagupta affirms that no Agama referred to by Somananda was ever seen by him.

He (Abhinava) incidentally refers to the particular local conventionalities in the use of words. The Southerners use the word "chora" in the sense of cooked rice, whereas the Sindhis understand a thief by the same term. The Southerners again call cooked rice by कूर which according to Kashmiri means husked grains of barley. He refers to his own composition criticising Somananda's Siva-drsti and quotes from the 7th chapter of Siva-drsti. His quotation proves beyond any doubt that Siva-drsti was known to him in its entirety.

The Kubjikamata for the first time noticed by Mahamahopadhyaya Haraprasad Sastri in his Nepal Catalogue is also quoted here.

Several interpretations, which he every now and then gives to the textual words, evince quite clearly that he was a philologist in the right sense of the word.

22. Janma-marana Vichara by Vamadeva.—While discussing the origin of the universe, Vamadeva holds the same creationist view as that of the other Saiva writers. The five aspects of Paramasiva—Chit, Ananda, Iccha, Jnana and Kriya—are very well described in a few short sentences. He calls the Jiva by Anu inasmuch as the Jiva is Paramasiva minus His absolute freedom. All beings, occupying higher or lower stations according to their spiritual worth, are classified under three heads—विज्ञानाकल, प्रलयाकल and सकल. They are so called according as one

or two or all the three impurities keep sticking to them. The six sheaths or the principles of subjective limitation are enumerated and explained just as in other books of the Saiva Philosophy. After discussing the origin of the universe, the author turns his attention to the discussion relating to human anatomy. In tracing the different stages of development and decay through which every living being passes inevitably from Garbhadhana to the final dissolution of the bodily frame, he quotes several authorities on medical science. Chillachakreswaramata quoted by him, although a Tantra, seems to border partially on a medical science. The author discusses not only the growth and decay of the physical body but also the passage of a being out of the old physical body and the entrance into a new one. He further on enters into the province of Yoga Philosophy and says that the Yogi who fixes his breath in the artery, situate just between the two arteries Ida and Pingala, actually sees his self as a luminous mass.

At the close of the book the author remarks that it is merely by the right realisation of the true self that Jivanmukti or emancipation in life is attainable. Herein the reader will come across a verse in Prakrit quoted. I find no reason to identify Yogesvaracharya with Yogaraja and then to say that Vamadeva is a pupil of Yogaraja.

23. Amaraugha—Sasana by Gorakshanatha.—It begins abruptly with the description of the downward passage of Kundalini,

or serpent force, from the crevice in the head to Muladhara. There is no verse of salutation and no benedictory stanza at the beginning. First five pages are devoted to making clear some of the words occurring in the verse—

ऊर्ध्वशक्तिनिपाताच्च तथाधःशक्तिकुंचनात् ।
मध्यशक्तिप्रबोधेन जायते परमं सुखम् ॥

The subject-matter of the book is more or less the same as that dealt with in Hatha-yoga-pradipika and other Tantrik Yoga works.

After describing such commonplace terms Subha, Asubha, Prana, Apana etc., the author gives different theories held by different schools in connection with Moksha. All these theories he refutes as groundless and defines the stage of Moksha as the one wherein the workings of the mind are introspected with the mind itself through Samadhi. The book concludes with the description of the six navel centres through which Kundalini passes and the location of the five gross elements therein. The mention of the author is nowhere given except in the colophon.

24. Tantravata-dhanika by Abhinavagupta.—Though the editor considers Abhinavagupta author of Tantravata-dhanika as different from and other than the famous author of the Tantraloka, yet it is justifiable to identify the two on the ground that it is a further attempt of Abhinavaguptacharya

to epitomise the voluminous work Tantraloka. It seems to have been written after the Tantrasara was composed and published.

All the important points, discussed at length in the Tantraloka, are given in this book although very laconically. It is in three chapters or Ahnikas and no names are found given to these divisions.

25. Mahanayaprakasa.-Mahanayaprakasa or Maharthaprakasa written in the language which is purely Kashmiri and which for want of better and more intelligent transliteration has assumed a look somewhat different from that of modern Kashmiri.

निल्य समाधाने डलवाने

चर्याच्चर्यकमे उक्किष्ठ ।

लौकिलोकोत्तर वसवाने

एहु कमथु भजीव नयानिष्ठ

The above stanza if rightly transliterated would read as follows:—

न्यथ– समादानि श्रडलुवुन्य

चर्याचर्यकमि डक्किष्ट।

लूकि लूकुत्तरि वसुवुन्य

यिहुय कमोथ भजिव नयनिष्ठ ॥

Its cchaya—

नित्यसमाधानेन अदोलायमानाः
चर्याचर्यक्रमेण उत्कृष्टाः ।
लोके लोकोत्तरे च (मार्गे) वसन्तः [वर्तमानाः]
इमं एव क्रमार्थं भजत [यूयं हे] नयनिष्ठाः ॥

English rendering—

O you who are following the right path, you who have acquired the stability of mind by constant meditation, you who have raised themselves up by following the right order of the duties of life and who are both worldly and unworldly, go on acting up to this, the only object of pursuit.

The theme of the book is somewhat Tantrik in nature. It is the Maharthaprakasa or the illumination of the highest object of life. The book is no doubt an attempt to throw light on the Kramartha or the reality as appearing in all the four stages of utterance respectively called Para, Pashyanti, Madhyama and Vaikhari as also under the five names Vamesi, Khechari, Bhuchari, Samhara-bhakshini and Raudresvari. These are the deities respectively of those who have attained their object of life by right knowledge, by incantations, by Melapa or the union, by Saktopaya and by Sambhavopaya. Their respective Mudras are called Karankini, Krodhani, Bhairavi, Lelihana and Khechari. Makara Devi or Mangala Devi is said to be the heroine, as it were, ruling

over the five Sakinis. She is to be worshipped as seated on Simhasana in a house in the North. From the frequent mention of this term, Mangala seems to have been a popular deity in the North.

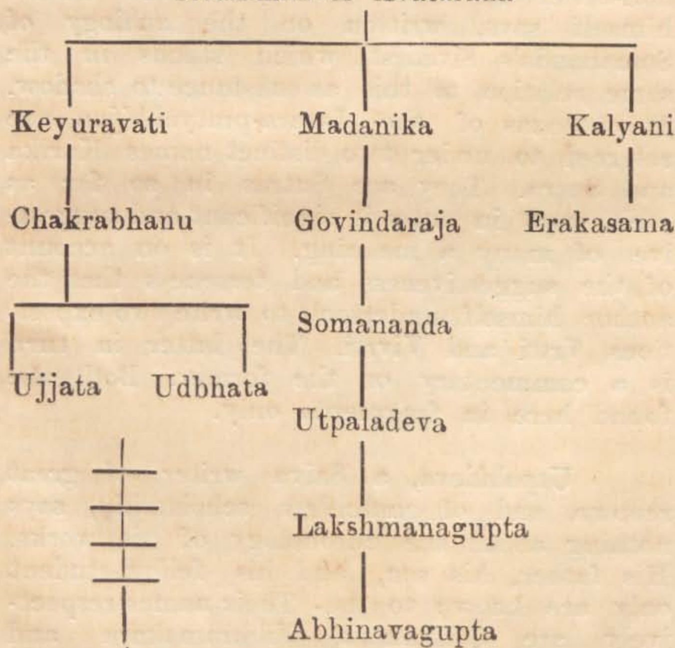
These five deities are defined as representing the five stages through which each sense experience passes. Supreme consciousness before and after any sense experience is called Vamesi and Raudresvari respectively. She is so called inasmuch as she vomits forth and absorbs into herself all the physical phenomena. Her first flutter, when developing into a desire and when directed towards the sense organs, is called Khechari. When the same desire goes out as it were and becomes one with the sense object she is called Bhuchari. And lastly when she acquires the full experience of the object she absorbs it into herself and is called Samharabhakshini. Solar light inclines towards Khechari, lunar towards Bhuchari and fire light towards Samhara-bhakshini. The first and the last deities preside over all the three forms of light.

By Jnana, Jnana-siddhas mean the right knowledge of one's own self; Mantra-siddhas explain their Mantras as right thinking; Melapa as understood by Melapa-siddhas is the union between the knower and the knowable; Saktopaya or Saktakrama is that process whereby Sakta-siddhas attain to that stage wherein the distinction among the experiencer, the experienced and the experience is totally imperceptible; and the

last stage, wherein even that process is neglected, is called the Sambhavadhama.

The derivation of the Uddiyanapitha is also here given. About the author of the book the writer knows nothing excepting this that his name is Sitikantha. (cf. 14th Udaya, 1st stanza—"शतिकण्ठस गव जन्म किताथ् ")

The first spiritual teacher of the Uttarapitha, of which the book professes to be a guide book, is Sivanandanatha alias Avatarakanatha. The line of spiritual teachers as running from him down to Jayaratha (1200 A. D.) is tabulated as under:



Jayaratha, Commentator of Tantraloka (A. D. 1200)—cf. Tant. 4th Ahnika, pp. 188-200.

Sitikantha, author and presumably commentator also of Mahanayaprakasa, seems to belong to the Northern School, especially, to that branch of it which was headed by Chakrabhanu.

26. Isvara-pratyabhijna with Vimarsini– The composition of this book seems to have been taken in hand by Utpaladeva, the disciple of Somananda, avowedly with the view of demonstrating the existence of God at the time the people had, under the influence of Buddhistic teachings, shown their tendency to oscillate between belief and non-belief in God. It is, as the author himself says, written on the analogy of Somananda's Sivadrsti which stands in the same relation to this as substance to shadow. The stanzas of the Isvara-pratyabhijna are referred to under two distinct names Karika and Sutra. They are Sutras in so far as each word in them is significant and suggestive of many a meaning. It is on account of the suggestiveness and terseness that the author himself undertook to write two expositions Vrtti and Vivrti. The latter in turn is a commentary on the former. Both are found here in fragments only.

Utpaladeva, a Saiva writer of great renown and of matchless scholarship, says nothing about the chronology of his works. His father, his son, and his fellow-student only are known to us. Their names respectively are Udayakara, Vibhramakara and Padmananda. He belonged to the distinguished family of Rajanakas now known as

Razdans. Even to this day there are several descendents to be found in Kashmir of this family.

His works, that have come to the notice of this Department so far, are as under :

1. Isvara-pratyabhijna. 2. Isvara-pratyabhijna-Vrtti. 3. Isvara-pratyabhijna-vivrti. 4. Siva-drsti-Vrtti. 5. Isvara-siddhi. 6. Sambandha-siddhi. 7. Ajada-pramatr-siddhi. 8. Utpalastotravali.

Isvara-pratyabhijna is commented on by Abhinava and the commentary is called Laghvi Vimarsini. The commentator has divided the Sutras into four Adhikaras which, again, are subdivided into Ahnikas; thus the whole work is thrown into 16 chapters.

Isvara-pratyabhijna with its commentary will appear in print in two volumes. One has already been published by the Department. It contains eight chapters. The first chapter serves as an introduction to the whole; the second deals with the counter arguments; the third their refutation; the fourth, memory or the power of retention; the 5th, cognitive faculty; the 6th, power of differentiation; the 7th, proving these faculties as a possession of one individual being; the 8th, arguing the existence of God from his multifarious powers.

27. Tantraloka with Viveka.— The happy idea of undertaking such a useful work as the one under review was moved by Abhinavagupta's pupils and fellow-students.

The Tantraloka, as he himself says, is intended to serve as a guide book of Shadardhasastra or the Trika Philosophy. Thus in the main it has fulfilled the crying need of the followers of that School. It is principally based on the Malinivijaya. Abhinavagupta with his hands held up announces that there is no point of the Trika System that does not find its mention in the Sri Malinivijaya. He further says that all the sixty four original Tantras are briefly represented in the works on the Trika System; and Malinivijaya or Malinimata is, as it were, the essence of those.

Five steps in transmission, from Paramasiva to man, of the Tantrik lore, in general, are given as below:

1. Mahan, i. e., from Siva to Sadasiva.
2. Avantara, i. e., Sadasiva to Anantanatha.
3. Divya, i. e., Anantanatha to Srikantha, Nandi, Kumara etc.
4. Divya-adivya, i. e., from Srikantha etc. to Sanatkumara and other Rishis.
5. Itaretara or Adivya, i. e., from Sanatkumara ond other sages to man and other beings.

In accordance with the tenets of the Tantraloka, the Tantrik lore was specially studied and ardently admired by the three Mathikas (or Schools) and a half. They are called Tryambaka Mathika, Amardaka Mathika, Srinatha Mathika and Ardha—Tryambaka Mathika. The teachings of the Tryambaka School were continued and carried on by

both male and female student descendents. That represented by the line of female descendents is regarded as Ardha-Tryambaka because of the superiority of the male sex over the female. The Tryambaka School professed pure monism, Amardaka, dualism and the Srinatha School, both monism and dualism as the basis of all Tantrik teachings.

Although belonging himself to the first or the Advaita School, Abhinavagupta received the teachings of all the three Schools from the three different personages who had specialised themselves in the Schools above referred to.

Ramanatha/Vamanatha son of Airakavara, probably the same as Erakasama of the Mahanayaprakasa, imparted to him the teachings of the Amardaka School. Under the son of Bhutiraja, he thoroughly studied the principal doctrines of the Srinatha School and under Lakshmanagupta his own father those of the Tryambaka School. Sambhunatha, to whom he is very particular in offering his salutations at the commencement of almost all his works, lucidly explained him the niceties and the crucial points of the Ardha Tryambaka School. Besides these, as he himself says, he is indebted to a host of other teachers for the compilation of Tantraloka such as Srichandra, Charma etc. etc.

Abhinavagupta's relatives.—While discussing his own pedigree, Abhinavagupta alludes to the famous defeat sustained by Yasovarman of Kanauj at the hands of

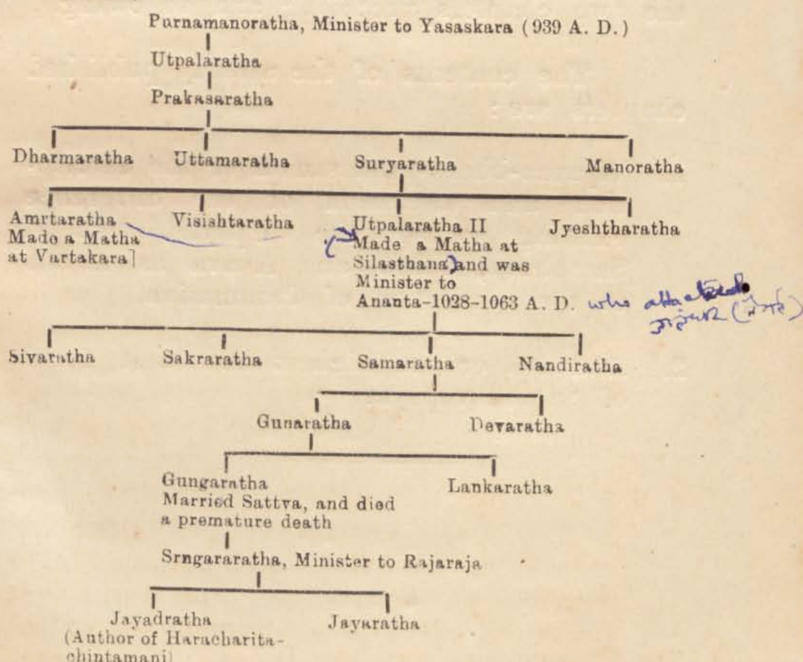
Lalitaditya on his triumphal march for the world conquest (700 A.D.) It was during this Lalitaditya's expedition for the world conquest that he brought to his own capital Attrigupta from Antarvedi or Central India, and Chankuna, a famous alchemist and brother to Kankanavarsha from Bokhara as a trophy. On the bank of the river Jhelum at Srinagar a well furnished house was got constructed for Attrigupta. Abhinavagupta belongs to the family of this Attrigupta and his Gottra is that of Attri. His grandfather was known by the name of Varahagupta and his parents by Narasimhagupta (Chukhulaka) and Vimala (died prematurely).

The place and occasion of the composition of Tantraloka.—It was for the benefit of Manoratha, his younger brother, Karna son of Sauri and grandson of Vallabha Minister to Yasaskara (939 A. D.), Mandra cousin of Karna and his early companion, Kshema, Utpala, Chakraka, Abhinava and Padmagupta, his own cousins, that Abhinavagupta composed his great work Tantraloka in the house of Vatsalika, wife to Sauri, where he was attended upon, faithfully and respectfully, by Adya, mother of Yogesvaradatta and wife to Karna, and by her own brother Abhinava and by Lumpaka, a Sadhu.

His education.—A number of years, it is said, he devoted to the critical study of almost all the branches of Sanskrit, specialising himself in grammar, rhetoric, and logic. He studied grammar under his own father Narasimhadeva and rhetoric

under Bhattenduraja. A clear and convincing proof of his unique scholarship as a rhetorician he has given to the world in his commentary on the Dhwanyaloka. His acquaintance even with details of such other philosophies as those of Buddhists and Charvakas is ascertainable from his refutation of the views thereof.

Commentary, known as Viveka, on the Tantraloka is penned down by Jayaratha. It is, as Jayaratha says, an enlargement upon the commentary of Subhatacharya. Jayaratha lived in 1200 A. D. probably in the reign of Jayasimha whom he calls by Rajaraja. The geneological table of Jayaratha is given for ready reference here below :



Sankhadhara was the teacher of Jayaratha in all the different branches of Sanskrit. . He imbibed the secret doctrines of Siva Sastra from Kalyana. It was under the inducement of Rajaraja, probably Jayasimha (1128-49 A. D.) that Jayaratha turned his attention towards commenting upon the voluminous work Sri Tantraloka.

The book is divided into 37 chapters or Ahnikas. So far the Department has been able to publish the first two chapters of the same. There is one mannerism found in this work, i. e., one single stanza is devoted to mark the finis and the begining and to hint at the subject-matter of the two chapters preceding and following.

The contents of the already published chapters are :

1. Vijnana-bheda-prakasanam or the description and discussion of the difference existing among the Upayas, namely, Sambhava, Sakta, and Anava as means to the realisation of Paramasiva.

2. Anupaya or the highest and best form of Sambhavopaya.
